

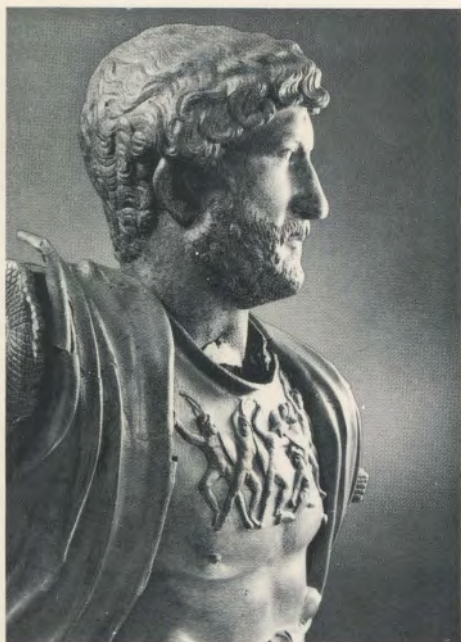


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The shekel

Volume XVIII, No. 4

July-August 1985



*10th Anniversary
Discovery of
Emperor Aelius Hadrian
Statue*

at Kibbutz Tirat Zvi

Bet Shean, Israel

by

Morton Leventhal

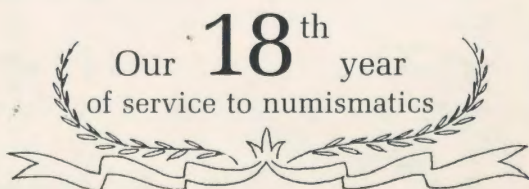
N. Y. Stockbroker

Amateur Archeologist

July 25, 1975 – July 25, 1985



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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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THE PRESIDENT'S MESSAGE



Morris Bram

Dear Members,

Florida weather has been hot this summer—but not as hot as the many activities of your Administrative Offices here in Tamarac. The main news is the start of the implementation of the plans of the Board of Directors for a vastly expanded educational program.

The Spring meeting of the Board voted enthusiastically for an enlarged educational program—and set in wheels the committee chaired by your Executive Vice President Stanley Yulish of Cleveland to bring life into the program. We voted money for new literature to explain our hobby to more people. We voted for added tapes and slides. We voted for a number of programs which your Board will announce later this year.

We are concerned that the clubs are aging; that means we need more younger members. We are concerned that the clubs are moving away from the educational programs that launched the INS groups across America; we voted tools to change this around. We are preparing Board members who will spend more time at clubs, perhaps as guest speakers.

In mid-summer we participated in the ANA Convention in Baltimore where we met many AINA members and friends of AINA. The incoming ANA president, Florence Schook of Michigan is a longtime friend of AINA. You will remember her as the dynamic leader of a number of our Youth Day activities at AINA Conventions in recent years.

In early September we will all be together at the New York Convention (Sept. 6-8). At this time I wish to point out to all AINA members that it is a team of stalwarts from New York, New Jersey, but also from Florida, Ohio and California who make the Convention “happen”. From the Registration Desk for Dealers before the Bourse opens to the Registration Desk which greets visitors to the teams for Exhibits, the Dinner, Security, the AINA desk—its all volunteer labor, a true labor of Love. Is it any wonder that I tell you that I love them, one and all?

I hope that this time in New York to find a few hours for my second favorite hobby: a few hours at Yankee Stadium. Maybe George Steinbrenner will let me get up to Home Plate to sing one of my favorite songs . . . a tribute to the Yankee.

See you in New York.

Shalom,

A handwritten signature in cursive script that reads "Morris".

A RARE TRANSPORTATION TOKEN OF THE BATTLE TO LIBERATE JERUSALEM

By Shmuel Matalon, Israel



This token, only recently discovered, has not been listed in collector literature. After many years of research in this field, it is the first I have seen.

Its message in Hebrew is brief:
"Vehicle Escorting — 2 Mils"

Its message recalls for those who remember Israel's pre-WWII history, the period in Palestine of 1936-1939 and the events known as "The Riots".

In April 1936, murderous attacks were launched by the Arabs on Jews. Among the earliest of these attacks were those on Jews travelling from Tel Aviv to Jaffa; at the time these were separate cities along the Mediterranean Sea. Today they have become one as the suburbs of one city merged into the suburbs of the other.

Such attacks on Jews were not new. In 1921 whole families including their babies were slaughtered; in 1929, the Hebron attacks occurred. The 1936 attacks were different in that they were spread over separate incidents over a three-year period, ending only with the start of World War II.

During these riots, transport was a very acute problem as the Arab bandits attacked Jewish vehicles wherever they could, especially on the Tel Aviv-Jerusalem road. Since single vehicles did not have a chance of passing through safely, the solution was to form convoys escorted by armed Jewish forces.

These convoys too were attacked and remnants of some of the armored

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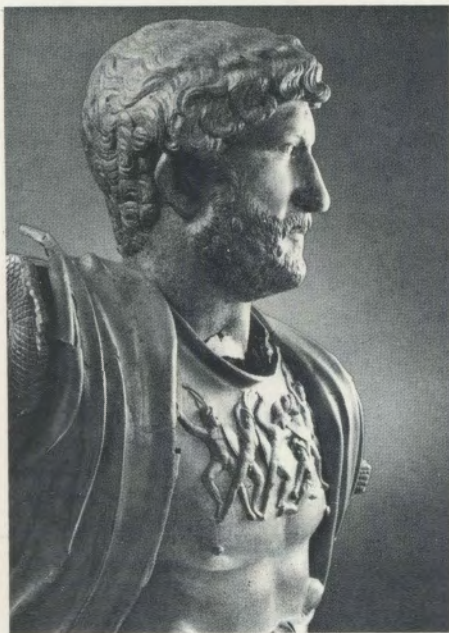


Arabs surround blazing armored vehicle on the Tel Aviv-Jerusalem road.



Histradut mechanics armor-plate a truck before convoy service.

HADRIAN STATUE FOUND BY AINA MEMBER NOW ON DISPLAY IN ISRAEL



Hadrian Statue Today

When active AINA member Morton Leventhal left Manhattan for a vacation and coin hunt in Israel ten years ago, he had little idea that one day a discovery he would make would be a sensational addition to the wonders of the Israel Museum in Jerusalem.

Armed with an electronic metal detector, Leventhal was coin-shooting in the fields of Kibbutz Tirat Zvi which adjoins Tel Shalem, site of one of a string of fortified Roman settlements along the Jordan. The area is 25 miles south of the Sea of Galilee.

His instrument detected sub-surface metal, sending out a distinctive alert into the earpieces. The metal was a life-size bronze statue of Emperor Hadrian which was found in several pieces. Coin collector Leventhal had instantly become a successful archaeologist with a major find. The Hadrian statue is the second known statue of Hadrian, the

AINA MEMBER DISCOVERS REMNANTS
OF FULL-LENGTH STATUE OF HADRIAN
NEAR A KIBBUTZ IN ISRAEL

WAS USING METAL DETECTOR IN SEARCH OF COINS IN FIELD

Morton Leventhal, Secretary of the INS of New York and a longtime member of AINA, made archaeological history with a major discovery near Beit Shean, 25 miles south of the Sea of Galilee in an area overlooking the Jordan River. Using a metal detector, he discovered a life-sized bronze statue of the Emperor Hadrian, about 18-inches beneath the surface of the earth. The statue was in several pieces. Subsequent exploration by a team from the government department concerned with such findings has located a companion statue of Hadrian's wife.

A Cruel Emperor

Tentatively, the statue was dated between 17 C.E. and 138 C.E., the years of Hadrian's rule of the Roman Empire. Hadrian was a cruel emperor and ruler of ancient Judea. He crushed the Bar Kochba revolt in 135 C.E. and enslaved and persecuted thousands of Jews. It is ironic that one of the two known full-length life-size statues honoring this hated personage should have surfaced in Israel. (The only other known statue of Hadrian was found in Turkey. Other statues of the emperor are believed to have been melted down to make possible statues for later rulers).

The field in which Mr. Leventhal found the statue adjoins Tel Shalem, believed to be the site of one of the string of fortified Roman settlements along the Jordan.



Drawing of only other known full-length statue of Emperor Hadrian—with arm outstretched and in battle-dress, now in British Museum. Bronze statuary survives burial in earth, say experts.

From the remnants which will be easily rejoined to recreate the bronze work one can see the posture: The Emperor in full battle-dress, one arm extended. The perfectly preserved breast-plate is decorated with six war-

Shekel Report — 1975

first found in Turkey but now standing in the British Museum.

Shortly thereafter, professional archaeologists brought to the site unearthed a companion statue, that of Hadrian's wife.

Aelius Hadrian was a cruel emperor and ruler of ancient Judaea. He crushed the Bar Kochba revolt of 132-35 C.E., enslaving and persecuting thousands of Jews. Hadrian's Villa in Italy has been a world-famed tourist site. Hadrian's world impact extended from the Middle East to Great Britain where to this day remnants of the military wall built by his Roman legions bear his name.

Now Mr. Leventhal, a longtime AINA member active in New York numismatic circles, celebrated the Tenth Anniversary of his historic discovery: July 25, 1975 - July 25, 1985. AINA adds its own congratulations to this enthusiastic numismatic-archaeologist.

HADRIAN DEAR HADRIAN

Hadrian Dear Hadrian,
Mighty ruler of all the Roman empire.
There you sit on your pedestal
in all your majestic splendor,
ten years after your rebirth from
a field on Tirat Zvi,
Looking down on your former subjects;
You hated us, and murdered us,
But now we are gathered as a nation
once more.
With respect and dignity do we walk
among the nations of the world.
We walk with upraised head
as we pass before you,
So that you may see our rebirth after
2,000 years, and this time you weep.
Yea, as we sit by the wall, we recall with
sorrow your brutality to our rabbinical
sages, Rabbi Akiva and Rabbi Ben Tarfon,
Their skin torn from their tortured bodies.
Your destruction of Jerusalem and rebuilding
it into an Aelian city;
This we remember.
What happened to this great Roman empire
and great emperor?
Today, you are all dust, you and your
nation, but now we are re-kindled, and
we stare at you, not in hatred, not in
fear, but in knowledge that your terror
gave us 2,000 years of wanderings
And if you see a smile on our faces it is because
we are home; and you are not.

Morton Lerventhal

ISRAEL "MAY YOU GO SAFE" MEDALS TO PROTECT TRAVELERS



One of the earliest usages of amulets in ancient Judaea is recorded in the Mishnah (Kelim. XII:7), referring to "a denarius which was invalidated (e.g. holed) and fashioned for hanging around the neck of a young girl."

These silver coins, minted during the Second Revolt (132-135 CE) against Rome, were worn both as ornaments and charms. Later, amulets invoked the name of G-d to protect the wearer from the "Evil Eye" or other misfortunes. According to scholar T. Schrire, typical amulets were supposed to protect their owners "in time of trouble," "against robbers," "against a fever," "at a betrothal," "to be victorious in war," etc.

There were some rabbinic objections to "magical practice" which is forbidden in the Bible, e.g. "There shall not be found among you any one that . . . useth divination" (Deuteronomy 18:10).

However, the popularity of amulets among the people was so great that certain ones were permitted under the dictum "A danger to life overrides even the Sabbath." While few civilized people today worry

about the Evil Eye, some lingering suspicion remains. A popular Yiddish expression "kine-ahora" has survived, which literally means "may no evil harm him/her." Some Greeks still stuff garlic into their pockets to ward off demons. Many Catholics carry or wear a Saint Christopher medal to protect them on their travels.

Now, for the first time, the Government of Israel has issued a traveler's medal in accordance with the tradition, "It is a positive precept (for) a man (to) take leave of his friend with biblical teachings and words of blessing." On the eve of the Exodus from Egypt, Jethro wished Moses to "go safely" on his mission. Today's busy traveler—by airplane, car or train—can now carry the ancient blessing "May you go safe . . . and come, safe," inscribed in English and Hebrew on bronze, silver or gold official Israel State medals.

The obverse: A dove of peace with an olive branch in its beak, perhaps symbolic of the climax of Noah's successful trip, e.g. "And the dove came in to him in the evening; and lo, in her mouth was an olive leaf

Cont. on page 27

THE HASMONEANS

PART I

BY MEL WACKS NLG

JOHN HYRCANUS

In 134 B.C. Simeon Maccabeus was murdered by his son-in-law Ptolemy, and Simeon's son John Hyrcanus assumed the High Priesthood. Ptolemy then murdered John's mother and fled to Rabbath Ammon (Philadelphia). Soon after, Judaea was invaded by Antiochus VII Sides, King of Syria. Following the siege of Jerusalem, peace was made and Jews were given religious freedom (internal autonomy) but became a Syrian vassal-state, paying an annual tribute from 134-3 B.C. to 129 B.C.



Antiochus VII, 132-130 BC

It was during this period that a coin was struck by Antiochus VII, probably in Jerusalem; it is dated according to the Seleucid Era corresponding to 132-131 B.C. Featured are a lily, (symbol of Jerusalem), the Seleucid anchor with the inscription "King Antiochus" and the date. It is possible that at this time, the first Judaeans coin was issued by Hyrcanus

MEL WACKS, an expert on coins of the Past, is also editor of *The Augur* in which this essay first appeared. He is a member of the AINA Board of Directors.

canus which featured the ancient Hebrew inscription "Yehochanan the High Priest and Community of the Jews" preceded by a Greek "A" (for Antiochus?). The other side depicts a double cornucopiae. This basic type was issued by all other Hasmonean rulers until the end of the dynasty in 37 B.C.

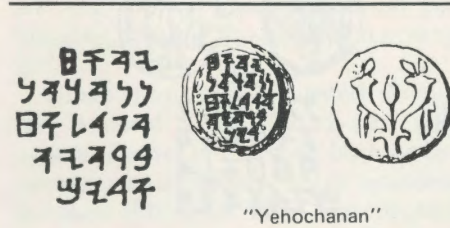


"A-Yehochanan"

Frederick Madden described the origin of the double cornucopiae symbol: "The type of the two-cornucopiae first occurs on the Egyptian coins (gold octodrachms of Arsinoe in 279 B.C.), and was probably adopted on the coins of the Seleucids on the occasion of a marriage with an Egyptian princess. The type on these Jewish coins seems to be an imitation of some of the coins of the kings of Syria. The two cornucopiae are first met with on coins of Alexander (ascribed either to Alexander II Zebina, 128-122 B.C., or Alexander I Balas). They also occur on a unique tetradrachm of Cleopatra, and the

type may have been adopted on her marriage with Alexander I Balas in 150 B.C. If the coins with the two cornucopiae really originate with Alexander II Zebina, then John Hyrcanus made this type a sign of his alliance with Zebina, and in this case the Greek A on some of his coins would refer to the latter king. The type of the double cornucopiae is itself perhaps emblematical of the prosperity of the reign of John Hyrcanus."

John Hyrcanus had to ally himself with Antiochus VII in the Syrian war against the Parthians. Ancient historians Eusebius and Sulpitius Severus wrote that John adopted the name Hyrcanus as a result of a victory against the Hyrcanians during the Parthian campaign. Hyrcania was a province of Persia, adjacent to Parthia, bounded by the Caspian (or Hyrcanian) Sea.



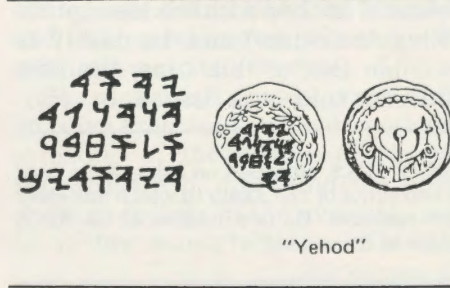
Antiochus VII was killed in 129 B.C. and his brother Demetrius II became King of Syria. Demetrius made war against Egypt, which induced Ptolemy (King of Egypt) to set up a rival king of Syria — Alexander Zebina. Zebina defeated Demetrius near Damascus, and was sole ruler from 125-122 B.C. John Hyrcanus signed a treaty as an ally not as a vassal. Another possible candidate for the "A" on Hyrcanus' first coins is Alexander Zebina. There followed a chaotic period of internal wars in Syria ... and great conquests for John Hyrcanus. He conquered Medeba in Transjordan, Samaria, Idumaea, Shechem, and made a treaty

with Rome. In this period of triumph after triumph for Hyrcanus, he likely issued new coins. . . identical with the first issue but without the "A", to show Judaea's independence from Syria. Hyrcanus died in 106 B.C. at a ripe old age.

John Hyrcanus must have admired Alexander the Great, for it is unlikely that it is just a coincidence that Hyrcanus' sons were given Greek names, in addition to their Hebrew names, that refer to the Macedonian ruler. First there was Judah Aristobulus; his namesake Aristobulus accompanied Alexander on his campaigns and later wrote a biography about the Macedonian. Mattathias Antigonus could have been named for Antigonus, general of Alexander the Great's armies and later a King of Asia. And, finally Jannaeus Alexander who was named for the young Macedonian, himself! Later we shall see how Jannaeus introduces a new coin type with a "sun-wheel" design that is virtually identical to the Macedonian shield, as depicted on numerous Macedonian coins!

JUDAH ARISTOBULOUS

Josephus relates how Judah Aristobulus, not content with ruling as prince, assumed the title of King: "and he was the first to put a diadem on his head, four hundred and eighty-one years and three months after the time when the people were released from the Babylonian captivity and returned to their own country." And yet, his coins are identical



to those of his father, with the inscription "Yehod the High Priest, etc."

Aristobulus had reigned for only one year, from 104-103 B.C., when he died. Virtually his only achievement in his brief reign was the conquering and Judaization of Upper Galilee. This yielded transit duties paid by caravans transporting merchandise between the lands of the Euphrates and Tigris and Arabia, Egypt and the seaports across Upper Galilee by way of the Valley of Jezreel.

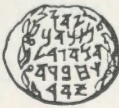
**JANNAEUS (JONATHAN)
ALEXANDER**

After the death of Aristobulus in 103 B.C., his widow Shelomtziiyon Alexandra (called Salome) released his three brothers from prison and appointed the eldest, Jannaeus Alexander, as king and High Priest. She may also have married him. Scholars are divided over the question whether Jannaeus married his brother's widow or another woman whose name was also Salome. On the one hand, Deuteronomy 25:5 says *"If brethren dwell together, and one of them die, and have no child . . . her husband's brother . . . shall take her to him to wife."* On the other hand, Leviticus 21:13-14 declares that the High Priest *"shall take a wife in her virginity. A widow . . . shall he not take."* Directly after becoming King, Jannaeus turned to war . . . to create "Greater Judaea." But he almost lost everything! Jannaeus laid siege to Acco-Ptolemias, but the inhabitants appealed to Ptolemy X Lathyrus, who had been deposed from the Egyptian throne by his mother Cleopatra III, and had become ruler of Cyprus. Josephus wrote that Ptolemy's troops struck down the Jewish fighters, "until their swords became blunted with killing and their hands were tired;" 30,000-50,000 lost their

lives in these battles according to ancient reports. Ptolemy then drove through all of Judaea, conquering and devastating cities, towns, and villages . . . and advancing as far as the Egyptian border. However his success was his undoing. His mother Cleopatra feared that he might continue and try to depose her. And so, she sent a large army to march against Ptolemy.

Fortunately for the Judaeans, Cleopatra's army was commanded by two Egyptian-Jewish generals, Hilkiah and Hananiah, sons of Onias IV the High Priest who had fled to Egypt at the time of the persecutions of Antiochus Epiphanes. Ptolemy was forced to flee to Gaza, and with practically all of Judaea under Egyptian control, Cleopatra considered annexing the country to Egypt. However, she was dissuaded by Hananiah who said, according to Josephus, "that an injustice done to (Jannaeus) will make all us Jews your enemies." The Jews then constituted a powerful force in Egypt, and Hananiah apparently possessed considerable influence. And so, Cleopatra contracted an alliance with Jannaeus after receiving a heavy one-time tribute at Beth-Shean (Scythopolis). Thus did Egyptian Jewry save the throne of the Hasmoneans and the freedom of Judaea!

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"Yehonatan the High Priest"

Jannaeus could then return to his quest for a "Greater Judaea", conquering the adjacent Hellenic cities of Gadara in the Decapolis, the ports of Raphia and Anthedon, and Gaza. Thus along their entire coast line from Akko in the north to Gaza in the

THE HASMONEANS

KINGDOM OF JANNAEUS ALEXANDER (103-76 B.C.)



Only ancient Judaeen coin
with Aramaic inscription.

south, Judaea became an important sea-trader. The Hasmonean rulers began to collect import duties which yielded substantial revenues.

Up to this time Jannaeus Alexander evidently struck coins identical to his predecessors, inscribed "Ye-

honatan the High Priest and Community of the Jews" along with double cornucopiae. But, no sooner had Jannaeus won a respite from foreign wars, he faced the wrath of the Pharisees at home... which led to a change in his coinage. Jannaeus decided to become sole ruler and dis-

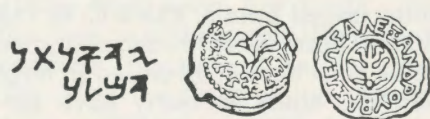
solved the Sanhedrin ("Community of the Jews"). The new coins only indicate "Yehonatan the King" in Hebrew and "King Alexander" in Greek, a sign of the same Hellenistic influence that he had been fighting before! An anchor on one side indicates the newly won sea-ports, and the "sun-wheel" device appears to have been borrowed from the Macedonian shield as a symbol of political authority . . . although this star could also allude to the Biblical Messianic prophesy, "there shall come a star out of Jacob" (Numbers 24:17). A unique "pattern" coin has recently been discovered that is evidently a link between the "High Priest" and "King" coin-types. Between the spokes of the "sun-wheel", in ancient Hebrew are the words "King" and "Priest," instead of the normal "Yehonatan the King."



"Yehonatan the King"

As a consequence of his Hellenistic leanings, drawing Jannaeus closer to the Sadducee's philosophy and away from the "orthodox" Pharisees, many thought he was unfit to serve as High Priest. Under command of the Pharisee extremists, there was a revolt against the King following his defeat in a campaign against Nabatean King Obodes I. The civil war lasted from 90-85 B.C., with severe losses estimated at 50,000 by Josephus. Outsiders were brought in by both sides. Jannaeus hired Pisidian and Cilician mercenaries, and the Pharisee extremists eventually called upon Demetrius III Eukairos, King of Syria. The major encounter between the two forces took place near Shechem . . . when Jannaeus

was forced to flee to the mountains with the remnants of his army. But again, just as the Egyptian control over Judaea was prevented by an Egyptian-Jewish general some years earlier, the Jews in Eukairos's army had a change of heart and 6,000 joined Jannaeus. After King Obedas of Nabatae sided with Jannaeus (since the Hasmonean King had returned parts of Moab and Gilead), the Syrians decided to withdraw and the Pharisee extremists were soon defeated.



"Yehonatan the King"

Victory Commemorative, 85 BC

There is a rare coin of Jannaeus with a lily, inscribed "Yehonatan the King" in ancient Hebrew, on one side; the reverse repeats the anchor and "King Alexander" design used by Jannaeus in his early years. This coin could have been a victory commemorative, issued in 85 B.C. in Jerusalem, coinciding with a great feast. In view of the fact that this coin would have commemorated the victory over the Pharisee extremists and their Syrian ally, how appropriate that its design is reminiscent of an earlier Jerusalem-struck victory coin issued by the Syrian King Antiochus VII 50 years earlier!

To celebrate his 25th anniversary as King of Judaea, Jannaeus Alexander issued a unique coin . . . the first dated Jewish coin! And not only is this the first dated coin, but it is the only ancient Judaeian coin inscribed with Aramic script (similar to modern square Hebrew), evidently so that every literate person could read about this important milestone. Note that probably only the priests and



Tetradrachm of King Antiochus VII

other religious leaders could read the archaic ancient Hebrew inscriptions on all other ancient Judaeen coins issued from c. 135 B.C. to 135 A.D.! These dated commemorative coins must have been issued in large numbers since so many have survived.

Jannaeus took Dium, Pella, Gerasa, Seleucieia, Gamala and Philoteria (south of Lake Kinnereth) in his last years and was welcomed back to Judaea with great honor. It was he who made all of Palestine Jewish. Sometime towards the end of his reign he restored the Sanhedrin ("Community of the Jews") and perhaps reinitiated the early coin type with double cornucopiae, inscribed "Yehonatan the High Priest and Community of the Jews." He died of an illness while on a campaign in Transjordan in 76 B.C.

QUEEN SALOME ALEXANDRA AND HIGH PRIEST JONATHAN HYRCANUS II

In his will, Jannaeus Alexander specified that he should be succeeded by his wife, and so Shelomitziyyon Alexandra, better known as Salome, became the only Queen of Judaea in the Second Temple period! She named her eldest son, Jonathan Hyrcanus II, as High Priest. No coin definitely attributable to her is known, but there must have been coins issued during her nine year reign.

Josephus writes "She permitted the Pharisees to do as they liked in all (internal) matters, and also commanded the people to obey . . . (they were) essentially absolute rulers." Four holidays were proclaimed to commemorate the triumph of the Pharisees over the Sadducees, and the Pharisees entered the Sanhedrin in place of the Sadducees.



XYLY

Coin attributed by Madden to Queen Alexandra because Hebrew "Tau" was visible (part of title "Meleket"). Unknown today.

Three types of coins issued by the Sadducee King Jannaeus Alexander were still in circulation at this time. Why then, was only one type chosen to be overstruck? The double cornucopiae type, inscribed "Yehonatan the High Priest and Community of the Jews," was not offensive since it did not proclaim "Yehonatan the King" and it was issued in the name of the Sanhedrin. Even the "sun-wheel" issue which did not mention the Sanhedrin and did proclaim, "Yehonatan the King" in both Hebrew and Greek was not considered offensive enough. But the lily-type issued to commemorate the victory of Jannaeus over the Pharisees was targeted for oblivion . . . and, indeed, the vast majority of these coins were struck with the double cornucopiae

type, issued in the time of Queen Salome Alexandra, and inscribed "Yehonatan the High Priest and Community of the Jews."



Overstruck Coin

There are also non-overstruck "Yehonatan the High Priest and Community of the Jews" coins. These could have been issued concurrently with the overstruck pieces during the reign of Queen Alexandra and the High Priest Hyrcanus II or they were minted later during the solo reign of Hyrcanus II, 63-40 B.C. . . . or perhaps they were produced in both periods. A comparative study of dies used for overstrikes and non-overstrikes would throw

light on whether these issues were or were not concurrent.

With the High Priesthood in the hands of her son, and domestic affairs being controlled by the Pharisees, what was left for the Queen? Plenty. She had full control of diplomatic and military affairs. In foreign relations, Salome enjoyed relative peace after paying tribute to the Armenian "King of Kings" Tigranes, who occupied neighboring Syria from 83/82-70/69 B.C. However, when she became sick, her younger son Judah Aristobulus II rebelled, realizing that upon her death, the Pharisees would support High Priest Jonathan Hyrcanus II as the new king. Within a short period, Aristobulus mobilized an army and conquered 22 cities in Judaea in two weeks. The queen was too ill to rally the Pharisees; she died at the age of 73 in 67 B.C.

(To be continued)

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ARTIST YAACOV AGAM CREATES LIMITED EDITION HOLOGRAPHIC MEDAL

Few contemporary artists have reached the pinnacle of success and popularity attained by Yaacov Agam. His highly coveted signed and numbered works range from a few thousand dollars for an "Agamograph" (a flat surface that appears to have a third dimension) to the almost quarter-million dollars the 56-year old Israeli-born artist recently received for painting the exterior of Le Mondrian Hotel in Hollywood, California. Millions of Americans have seen and admired an "Agam" that hangs behind Jane Pauley on the "Today" morning TV show, though many may not have been familiar with the artist's name.

Agam has been deeply influenced by the Biblical conception that reality cannot be represented in a graven image, and that what is seen or observed consists of fragmented images which can never be grasped as a whole. This made Agam pursue a course of research with the aim of creating an image which could not be seen completely at any one time. Such an image gives the viewer the understanding that he or she is receiving a partial revelation behind which lie unseen levels of reality.

Holography, only as old as the modern State of Israel, was invented by Hungarian-born Nobel Prize winner Dennis Gabor, in 1971. Besides its scientific uses, many artists have experimented with this new media. A Museum of Holography exists in New York City. Holography is a made-to-order tool for Agam to express his idea of "art in motion."

Unlike the Israel Government's prior numismatic issues which honored particular people, places and historic events, the "And There Was Light" medal by Agam is being produced purely for art's sake. The central holographic glass disk almost magically reveals a three-dimensional Star of David in all hues of the rainbow, when held up to the light. According to the artist, "*this symbolizes the Jewish people's unique role in the world . . . to raise sparks and make them holy . . . to bring the light out from its hidden place.*"

Lines curve out in both directions from the center of the medal, in the form of *menorahs* (candelabra). The two opposing directions express the branches of life and spiritual roots. The other side features a spiral, expressing the mystical Kabbalistic

conception of zimzum, which preceded the whole process of divine revelation. The Biblical quote *And there was light* (Genesis 1:3) appears on both sides of the medal, once in Hebrew, and in English.

Just like the other limited edition works of art by Agam, each "And There Was Light" medal carries his signature and is individually serial numbered on the edge. The autho-

rized editions: Bronze, over 2½ inches diameter, 12,000 maximum; Sterling Silver, 1 inch, 5,000 maximum; Sterling Silver, about 2 inches, 5,000 maximum; 22 karat Gold, almost 1 inch, 5,000 maximum; and 22 karat Gold, 1½ inches, 2,500 maximum. Matching frames are also available for the small silver and gold medals, so they can be worn as unique pieces of modern jewelry.

ISRAEL MEDAL COMMEMORATES 40th ANNIVERSARY OF VICTORY OVER NAZI GERMANY



While virtually everyone knows that six million innocent Jews were ruthlessly killed by the Nazis during World War II, the extent to which Jews actively fought the Germans and other Axis Powers is not known. About a million and a half Jewish soldiers fought in Allied ranks and partisan units.

Jews fought on all fronts—in Europe, in the Pacific, in the occupation of Germany. About 550 thousand Jewish soldiers and officers fought in the American army, with almost 10% of the total either killed or wounded. Another 500 thousand were in the Russian armed forces. Jews, by the tens of thousands, participated in the partisan movement throughout occupied Europe—from

Briansk in the east of the U.S.S.R. to France, Italy, Yugoslavia and Greece. Other Jews fought valiantly against extermination in ghettos. And there was the Jewish Brigade, the only all-Jewish military formation in the Allied forces—5000 men, mainly Jewish volunteers from Palestine.

The "40th Anniversary of Victory Over Nazi Germany" has appropriately been remembered by the Government of Israel with the issuance of official state commemorative medals. In particular, these honor the hundreds of thousands of Jewish combatants who fell in battle, many of whom were decorated and received honors for exceptional bravery.

One side of the medal features the monument to Jewish soldiers recently erected at the *Jewish Martyrs Memorial Institute of Yad VaShem* in Jerusalem; in the center is a sword symbol of battle, and a Star of David—symbol of the Jewish people, with a block of stone on each of its sides—representing the six million martyrs. In the field is the emblem of the State of Israel and the inscription, *Glory be to the Jewish Soldiers*

& *Partisans 1939-1945*, in English and Hebrew.

The medal's reverse depicts a soldier, holding a torch of freedom in one hand, and a globe in the other; the legends in English and Hebrew, read *40th Anniversary of the Victory over Nazi Germany*. Designed by Yaakov Enyedi and sculptured by Moshe Nov, all editions of the medal were minted in Israel by Moshe Hecht Ltd.

ISRAEL'S MONEY & MEDALS

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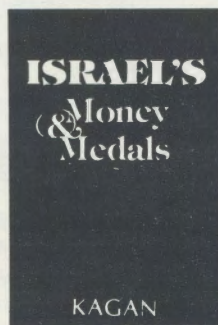
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JEWS AND JEWISH SUBJECTS ON COINS AND CURRENCY (A CONTINUATION)

By David Paszamant

It is my pleasure to advise interested readers of several additions to be made to this compilation.

AUSTRIA issued several coins that have a strong Jewish connection. In 1967 Y-118 was issued in both BU and Proof. This was a 50 schilling coin commemorating the *Blue Danube Waltz* by Johann Strauss, Jr. (1825-1899). Then in 1975 a 100 schilling coin Y-138 was issued to commemorate the birth of Johann Strauss, Sr. (1804-1849).



The source for the Jewishness of the Strauss' is none other than John Henry Richter, noted *Judaica* researcher. The 1974 edition *Judaica on Postage Stamps* notes: "The Jewish ancestry of the Waltz Dynasty was known to few, but the Nazis, after entering Austria, suppressed documents and forged records to hide this embarrassing fact. Johann Sr.'s father was the son of Johann Michael Strauss, whose parents Wolff and Theresia Strauss were Jews, converted as adults, perhaps

after the birth of their son, who was baptized and of course raised a Christian. Thus Johann Strauss Sr. was "burdened" with four Jewish grandparents.³



PORTUGAL has issued a 1981 dated 100 escudo coin that pictures Jacob Rodrigues Pereira on the reverse. The coin is catalog Y-97, copper-nickel, 34mm in diameter, weighs 16.5 grams and is edge reeded. One million of these coins were struck at the Lisbon mint.



Pereira (1715-1780) was a French educator of deaf-mutes. He pioneered lipreading and articulation of sounds as opposed to sign language. He was also the grandfather of Isaac and Emile Pereira, members of the French parliament and active in Jewish affairs.¹

WEST GERMANY has struck a 1984 dated 5 mark coin at their Hamburg mint commemorating Felix Mendelssohn's 175th year of birth. This coin is designated as catalog Y-159 and has a copper-nickel jacket on a pure nickel core. Its diameter is 29mm; it weighs 10 grams and is edge reeded. Mintage is 8,350,000 pieces and it was struck both in proof, and uncirculated.



Felix Mendelssohn, the composer, grandson of Moses Mendelssohn and son of Abraham Mendelssohn was brought up as a Protestant.

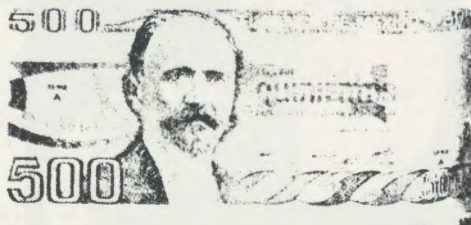


MEXICO: According to an article in *Hadassah Magazine*, "Mexico City" by Alan M. Tigay, many Marranos settled in Mexico.

"The Marranos had assimilated by the nineteenth century, although many prominent Mexicans have claimed Jewish descent, including Presidents Porfirio Diaz, Francisco Madero and Jose Lopez Portillo, and the great muralist Diego Rivera."



Madero's portrait has appeared on a number of coins and notes of Mexico: 20c 1974 through 1983 Y-92; 25c 1964 & 1966 Y-80; 10 Pesos 1960 Y-79; 100 Pesos 1936 P-418; and 500 Pesos 1979 P-422k.



U.S.: Add Alexander Hamilton to our list of Jews on currency of the United States. His portrait appears on a number of \$10 bills. The following is abstracted from *The Book of Jewish Lists*. Although certainly not a practicing Jew, there are indications that Hamilton's mother was Jewish. While there is some doubt as to his father, Hamilton was unquestionably the son of Rachel Fawcett Levine, wife of John Michael Levine, a Danish Jew of the West Indies. Though she was not born Jewish, it is reasonable to assume that Levine would have his sixteen-year-old bride convert to his religion, especially as he took her to his native Copenhagen to show her off in 1752,



a time when a Jew taking a Gentile wife would have been considered scandalous.

Hamilton's biographers say that he knew some Hebrew, having been taught in his youth by a Jewish schoolmistress.²



SUDAN: Several coins depict the Dome of the Rock in Jerusalem. The coins were issued in 1980 to commemorate 1400 years of Islam. Y75 is a 10 pound silver coin, Y76 is a 25 pound gold coin and Y77 a 50 pound gold coin. These coins are all dated 1980 A.D. and 1400 A.H.

I have also added to the comprehensive listing of \$100 gold coin of Jamaica that depicts Columbus. Catalog number Y41 struck in 1975 is of the same design as Y40 the silver \$10 coin.



HUNGARY issued a 200 Forint coin in 1976, Y-128, in both BU and Proof in commemoration of Matyas Rakosi (1892-1971). He was a radical Socialist who joined Bela Kun in founding the Hungarian Communist



A facsimile of an uncut sheet of Continental currency signed by Benjamin Levy is shown. Levy has been covered in an earlier installment of this article.

Party in 1918 and was a Commissar in Kun's government. After its fall he was active in the then illegal party at home and was imprisoned from 1925 until 1940, when the dictator Horthy sent him to the Soviet Union. Following the liberation of Hungary he became Deputy-Prime Minister (1945-1952); and then Prime Minister; from 1953 to July 1956, he held the top political post of First Secretary of the Communist Party. In the 1956 Revolt he was ousted from office and fled to Russia where he was exiled to Siberia. He died just after returning to Russia from a secret visit to Hungary in 1970.⁴

HUNGARY in 1983 issued a 100 forint coin commemorating a man named Czobel. Is this the Bela Czobel named by John Henry Richter as Jewish? Can anyone help?

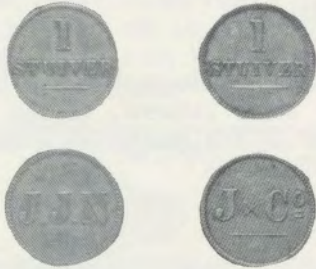
BAHAMAS has issued a \$5 coin dated 1985 portraying its discoverer, Christopher Columbus. Originally this coin was issued as part of a collectors only proof set. Only time will tell if separate coins will be issued.



As the 500th anniversary of Columbus' discovery of America approaches, I imagine that we will see a number of new Columbus commemorative coins. Will all you quick-eyed spies out there keep me informed at P.O. Box 215, New Brunswick, N.J. 08903?



A recent letter from Bob Johnson of Norristown, Pa. advises of several overlooked coins of Columbus. In 1891 and 1892 Colombia issued a 50 centavo piece commemorating the 400th anniversary of Columbus' discovery of America. One coin is known dated 1891 but a regular issue was put into circulation in 1892. This coin is catalog number Y 29.1 and is 30.4mm in diameter. Y 29.2 is the same as Y 29.1 (dated 1892) but is 29.6mm in diameter.



In an earlier section of this series I pointed out that certain tokens and currency of Curacao put out by Maduro (see *The Shekel*, Vol. 5, No. 4) and Jeshurun had the full weight of a medium of exchange on that Caribbean Island. The tokens and a note are pictured here.



BARBADOS also had a pair of tokens issued by a Jewish merchant,

Moses Tolano (see *The Shekel*, Vol. XVI, No. 4). These tokens are undated but Robert Leonard places them somewhere between 1834 and 1840. The tokens were in the denominations of one farthing and a halfpenny. On the obverse is a bale marked "MT" with "MOSES TOLANTO/ BARBADOES" (sic) around. The reverse shows a cask marked "MT" with "FREEDOM WITHOUT SLAVERY" and an ornament around. Both sides have beaded borders. The name Tolano was misspelled "Tolanto" by the manufacturer. A single entry in the *Burial Register of the Jews*, deposited in the Central Registry at Bridgetown: "5610 12 Sevan 1852 30 May Moses of Joseph Tolano 38½ years."⁵



TURKS & CAICOS had issued a 20 Crown coin in 1975, Y-8, that depicted Columbus and his fleet.

JORDAN: While on the subject of help, I have another coin that I am trying to pin down. In 1969 Jordan issued a proof set of 3 coins KM-4, Al Harranem Palace. KM-5, Bethlehem and KM-6, Jerusalem. Obviously, Bethlehem and Jerusalem are Jewish connected but what about the Al Harranem Palace? The question was posed in an early installment. I have my answer thanks to the Rev. William J. Fulco, Loyola Marymount University.

"Although 'Al Harraneh' is the transliterated spelling on the coin itself, — a strange lapse for the meticulous Jordanians! — the proper transliteration from the Arabic should be Kharana, and the full name is Qsar al-Kharana, Qsar meaning 'fort' or 'castle'.

"Kharana is about 50km east south-east of Amman in the desert, one of many such 'desert castles' in Jordan and can be reached by unmarked desert tracks. It was built in the earlier years of Islam, perhaps around 800AD, and is almost perfectly preserved."

This pretty well indicates that we can scratch this coin as having any relationship to Judaica.

JEWISH SUBJECTS ON COINS, TOKENS

COUNTRY	CAT #	YEAR	SUBJECT	DENOMINATION
AUSTRALIA	MERCHANT TOKENS OF ABRAHAMS, JOSEPH & FRIEDMAN			
AUSTRIA	Y118	1967	BLUE DANUBE	50 SCHILLING
AUSTRIA	Y131	1973	MAX REINHARDT	25 SCHILLING
AUSTRIA	Y138	1975	BIRTH OF STRAUSS	100SCHILLING
AUSTRIA	Y168	1981	OTTO BAUER	500 SCHILLING
BAHAMAS		1985	COLUMBUS	\$5
BARBADOS	TOKEN OF MOSES TOLANTO			
BARBADOS	TOKEN OF MOSES TOLANTO			
CANADA	Y81	1974	OLY. CANOEING	\$5
CANADA	Y88	1975	OLY. SWIMMING	\$5
CANADA	Y90	1975	OLY. SAILING	\$10
CANADA	Y91	1975	OLY. KAYAK	\$10
CANADA	Y92	1976	OLY. FENCING	\$5
CANADA	Y93	1976	OLY. BOXING	\$5
COLOMBIA	Y29.1	1891	COLUMBUS	50 CENT
COLOMBIA	Y29.1	1892	COLUMBUS	50 CENT
COLOMBIA	Y29.2	1892	COLUMBUS	50 CENT
COSTA RICA	Y35	1900	COLUMBUS	2 COL.(g)
COSTA RICA	Y36	1899	COLUMBUS	5 COL.(g)
COSTA RICA	Y37	1900	COLUMBUS	10 COL.(g)
COSTA RICA	Y38	1897	COLUMBUS	20 COL.(g)
CURACAO			J.J.N.	1 STUIVER
CURACAO			J.K. CO.	1 STUIVER
CUBA	Y46	1981	NINA	5 PESO
CUBA	Y47	1981	PINTA	5 PESO
CUBA	Y48	1981	SANTA MARIA	5 PESO
CZECHOSLOVAKIA	Y102	1976	VIKTOR KAPLAN	100 KORONA
CZECHOSLOVAKIA	Y123	1983	KARL MARX	100 KORONA
DOMINICA	Y6	1978	GRAF ZEPPELIN	\$20
DOMINICA	Y10	1979	BEGIN	\$20
DOMINICA	Y11	1979	BEGIN	\$150(gold)
DOMINICA		1979	BEGIN	\$300(gold)
EAST GERMANY	Y20	1968	KARL MARX	20 MARKS
EAST GERMANY	Y22	1961	HEINRICH HERTZ	5 MARKS
EAST GERMANY	Y30	1971	ROSA LUXEMBURG	20 MARKS
EAST GERMANY	Y35	1972	BUCHENWALD	10 MARKS
EAST GERMANY	Y36	1972	HEINRICH HEINE	10 MARKS
EAST GERMANY	Y40	1973	OTTO LILIENTHAL	5 MARKS
EAST GERMANY	Y69	1979	ALBERT EINSTEIN	5 MARKS
EAST GERMANY	Y71	1979	NATHAN THE WISE	20 MARKS
EAST GERMANY	Y90	1983	KARL MARX	20 MARKS
WEST GERMANY	Y156	1983	KARL MARX	5 MARKS
WEST GERMANY		1984	MENDELSON	5 MARKS
GERMANY	Y69	1929	GRAF ZEPPELIN	3 MARKS
GERMANY	Y70	1929	GRAF ZEPPELIN	5 MARKS
EGYPT	Y150	1974	OCTOBER WAR	5 PIASTRES
EGYPT	Y151	1974	OCTOBER WAR	10 PIASTRES
EGYPT	Y152	1974	OCTOBER WAR	1 POUND
EGYPT	YA152	1974	OCTOBER WAR	5 POUND(gold)
EGYPT	Y164	1976	REOPEN SUEZ	1 POUND
EGYPT	Y217	1980	PEACE TREATY	10 PIASTRES
EGYPT	Y218	1980	PEACE TREATY	1 POUND
EGYPT	Y219	1980	PEACE TREATY	1 POUND(gold)
EGYPT	Y220	1980	PEACE TREATY	5 POUND(gold)

AND CURRENCY

COUNTRY	CAT #	YEAR	SUBJECT	DENOMINATION
EGYPT	Y221	1980	PEACE TREATY	10 POUND(gold)
EGYPT	Y233	1981	3RD ANN. SUEZ	1 POUND
EGYPT	Y246	1981	3RD ANN. SUEZ	1 POUND(gold)
EGYPT	Y263	1982	RETURN OF SINAI	1 POUND
EL SALVADOR	Y7	1906	COLUMBUS	1 PESO
EL SALVADOR		1984	COLUMBUS	1 COLON
HAITI	KM16	1973	COLUMBUS	25 GOURDE
HAITI	KM46	1973	COLUMBUS	100 G(g)
HAITI	Y47	1977	SADAT & BEGIN	100 GOURDE
HAITI	Y58	1977	SADAT & BEGIN	200 GOURDE(g)
HUNGARY	Y128	1976	RAKOCZI	200 FORINT
HUNGARY	Y155	1983	CZOBEL	100 FORINT
IRAN	Y171	1980	JERUSALEM	1 RIYAL
IRAN		1982	JERUSALEM	1 RIYAL
JAMAICA	Y38	1972	NINA	\$20 (g)
JAMAICA	Y40	1975	COLUMBUS	\$10
JAMAICA	Y41	1975	COLUMBUS	\$100(g)
JORDAN	KM5	1969	BETHELHEM	3/4 DINAR
JORDAN	KM6	1969	JERUSALEM	1 DINAR
JORDAN	Y32	1980	JERUSALEM	1/2 DINAR
MEXICO	Y92		VARIOUS F.I. MADERO	20 CENT.
MEXICO	Y80		VARIOUS F.I. MADERO	25 CENT.
MEXICO	Y79	1960	HIDALGO-MADERO	10 PESOS
NETHERLANDS ANTILLES	Y29	1982	MIKVE ISRAEL	50 GUILDER
PARAGUAY	KM80	1974	ALBERT EINSTEIN	150 GUARANIES
PARAGUAY	KM93	1974	ALBERT EINSTEIN	1500 GUAR.(g)
PARAGUAY	KM105	1974	ALBERT EINSTEIN	3000 GUAR.(g)
PARAGUAY	KM115	1974	ALBERT EINSTEIN	4500 GUAR.(g)
POLAND	Y94	1978	JANUSZ KORCZAK	100 ZLOTYCH
POLAND	PR.254	1978	JANUSZ KORCZAK	100 Z. PATTERN
POLAND	Y98	1979	H. WIENIAWSKI	100 ZLOTYCH
POLAND	PR.258	1979	H. WIENIAWSKI	100 Z. PATTERN
POLAND	Y103	1979	LUDWIK ZAMENHOF	100 ZLOTYCH
POLAND		1979	LUDWIK ZAMENHOF	100 Z. PATTERN
POLAND	PR.263	1980	LODZ	20 ZLOTYCH
PORTUGAL		1981	PEREIRA	100 ESC.
RUSSIA	Y191	1983	KARL MARX	1 RUBLE
SAN MARINO		1984	ENRICO FERMI	L.200
SAN MARINO		1984	ALBERT EINSTEIN	L.500
SUDAN	Y74	1980	DOME OF THE ROCK	L.5
SUDAN	Y75	1980	DOME OF THE ROCK	L.10
SUDAN	Y76	1980	DOME OF THE ROCK	L.25 (g)
SUDAN	Y77	1980	DOME OF THE ROCK	L.50 (g)
SWITZERLAND	Y62	1979	ALBERT EINSTEIN	5 FRANCS
SWITZERLAND	Y63	1979	EINSTEIN FORMULA	5 FRANCS
SWITZERLAND	Y62	1979	ALBERT EINSTEIN	5 FRANCS
SWITZERLAND	Y63	1979	EINSTEIN FORMULA	5 FRANCS
TURKS & CAICOS	Y8	1975	COLUMBUS SHIPS	20C
UNITED STATES		1892	COLUMBUS	.50
UNITED STATES		1893	COLUMBUS	.50
UNITED STATES		1909	V.D.BRENNER	.01
YEMEN	KM17	1975	JERUSALEM	15 RIYAL
YEMEN	KM22	1975	JERUSALEM	100 RIYAL

A letter received by The Numismatist from Lcdr. C.D. Andrews, USN(Ret) takes great issue with the "Columbus was Jewish" theory. He cites as his source Samuel Eliot Morison, author of *Admiral of the Ocean Sea — A Life of Christopher Columbus*. He wrote:

"There is no mystery about the birth, family or race of Christopher Columbus. He was born in the ancient city of Genoa sometime between August 25 and the end of October, 1451, the son and grandson of woolen weavers who had been living in various towns of the Genoese Republic for at least three generations." — "His long face, tall statue, ruddy complexion, and red hair suggest a considerable share of barbarian rather than Latin blood, but do not prove anything; and he himself was conscious only of Genoese origin. There is no more reason to doubt that Christopher Columbus was a Genese-born Catholic Christian, steadfast in his faith and proud of his native city, than to doubt that George Washington was a Virginian-born Anglican of English race, proud of being American."

I don't accept this as the final word on the subject particularly when we can look to a statement by

the Roman Catholic friar historian, Brother Nectario M, that "Columbus was a member of so-called 'Conversos' . . . the proofs that he was of Jewish origin are innumerable."

I am certainly not qualified to challenge Morison but the following quote from *The Jewish Connection* certainly casts doubt on Morison's statement.

"The most comprehensive work on Columbus's Jewishness is by a former Spanish Ambassador to the United States and France, Salvadore de Madariaga. In a five-hundred-page book published in 1940 and reprinted in 1967 (with replies to several of his critics of his theory, such as Professor Samuel Eliot Morison), de Madariaga presents the thesis that Columbus was a Marrano born of Spanish parents who had emigrated to Italy."

Morison, Brother Nectario M., or de Madariaga take your choice. I still remain open to any additional proof either way. As far as I can see this thing has a long way to go.

My thanks to Lcdr. Andrews for writing.

The charts at the end are all inclusive.

FOOTNOTES

1. Encyclopedic Dictionary of Judaica. Published by Keter Publishing House, Jerusalem Ltd.
2. The Book of Jewish Lists by Ron Landau. Published by Stein and Day.
3. Judaica on Postage Stamps by John Henry Richter published by the Judaica Historical Philatelic Society, pg. 103.
4. Ibid, pg. 98.

"MAY YOU GO SAFE"

Cont. from page 16

plucked off: so Noah knew that the waters were abated from off the earth" (Genesis 8:11).

The reverse: A flower with six heart-shaped petals, above a shining sun. This is a traditional motif, as described by T. Schrire: "some very stylized flowers are sometimes found, the more common variety being a six-petalled simple composite flower in the center of the amulet."

These "May You Go Safe" medals

are available with custom bezels—"Chai," "Dewdrop," "Star of David," and the traditional "Hamsa" (hand) . . . ready to be worn as a handsome piece of jewelry . . . as a unique gift for the vacationer, businessman, college-bound student, etc.

Collectors will be most interested in the Sterling Silver 34 mm (larger than a Silver Dollar) size, or the 59 mm bronze edition. The 13 mm 22 karat gold version is mounted in a custom 14 karat gold bezel sells for \$126; and the 19 mm Sterling Silver edition is in a matching frame.

THE SHEKEL OF TYRE

By Eli Semmelman, Haifa

While the well-known shekel of Tyre has been oft described in *The Shekel* as in Volume XV, No. 2 (March-April 1982), David Hendin has provided data as it has been understood by non-Jewish numismatic scholars. There is a specific Jewish history of these coins which merits attention.

In the Torah, Exodus, Chapter 30, verse 11:

"And the Lord spake unto Moses saying, when thou takest the sum of the children of Israel according to their numbers, then shall they give a ransom for his soul unto the Lord, when thou numberest them that there be no plague among them, when thou numberest them. This shall they give everyone that passeth among them that are numbered, half a shekel after the shekel of sanctuary—the shekel is twenty gerahs—half the shekel for an offering to the Lord. Everyone that passeth among them that are numbered shall give the offering to the Lord. The rich shall not give more and the poor shall not give less than half the shekel when they give offering to the Lord, to make atonement for your soul."

There is no doubt that a shekel and half shekel were weights till Tyre started minting coinage. As Tyre was in ancient times queen of the seas and her traders traded with most of the ancient lands, in her time Tyre was one of the richest cities in the ancient world. The Tyre shekel was minted with the highest silver content of all of the tetradrachms circu-

lating in the Near East and the sages elected to use this shekel for the counting of the children of Israel. Only shekels were used in the count; half shekels were few in number and suspect in their silver content. Two half-shekels did not add up in weight to a single shekel when measured by the Temple money-changers.

Of the four Tyre shekels which I own, weights are 14.10 grams, 14.25, 14.30 and 14.09. The two half shekels weigh 6.70 and 7.10 grams.

The obverse is the effigy of Melkarth, god of the Phoenicians. The reverse is an eagle, with the Greek letters KAI ACYLOY TYPOYETA and date. They were struck in the period between 125 BC and 66 CE, circulating widely at that time.

The acceptability of the shekel of Tyre equalled that of the English pound or the U.S. dollar of modern times.

In Talmud Bavly, Kidushin (Wedding), page 11, Rabbi Assy says;

"Any money mentioned in the Torah is money of Tyre, and Rashi, the great commentator of the Torah and the Talmud says on this page: "Any money mentioned on the Torah is money of Tyre, if it is written shkalam it means Tyre shekel, and if only money is written anywhere in the Torah and Talmud, it is meant the smallest worth of Tyre money."

Cont. on page 28



Tyre shekel.

Tyre half-shekel.

NOAH'S ARK: MEDALLION LENDS CREDENCE TO LEGEND

By Yaakov Meshorer



Despite severe wear, the ark-as-box is clearly visible.

New evidence for the antiquity of the tradition associating Mt. Ararat in Turkey with the landing place of Noah's Ark comes to us in the form of a unique coin on display at the Israel Museum. This large bronze medallion was struck 1,700 years ago at Apameia Kibotos in Asia Minor (modern Turkey) near the mountains of Ararat where, it is said, Noah's Ark came to rest after the flood.

Apameia Kibotos was a Phrygian city established by Antiochus I (280-261 B.C.) who named it after his mother, Apameia. At that time, there were at least two other cities in the region named Apameia, one in Bithynia (northern Turkey) and the other in Syria. The addition of the word *kibotos*, which means "ark" in Greek, differentiates this particular Apameia from the others.

The Jewish community in Apameia was probably as old as the city's foundation in the third century B.C.¹ The legend of Noah seems to have been localized at Apameia Kibotos, and the Jewish element in Apameia was strong enough, as early as the time of Jesus, to give the city the name, *Kibotos*, derived from the Biblical story.

It should be noted that ancient stories and legends were often related to more than one place or one people. For instance, the story of Andromeda was told as happening in Jaffa or on the coast of Ethiopia. Some prestigious stories were adopted by various people to gain respect and glory. This must have happened in the case of Apameia in Phrygia, which is, as well all know, far away from the Ararat Mountains. (Who



LEAVING THE ARK.

can be sure exactly what the Ararat Mountains are?)

On the Israel Museum ark coin three portions of the flood story are depicted on one side. In the center of the coin, the head and shoulders of Noah and his wife protrude from the ark, perhaps to see if the rain had stopped. The ark, depicted as a box with an open lid, floats on water while its lid shelters Noah and his wife from the rain. The side of the ark is inscribed with the three Greek letters representing Noah.

The second portion of the flood story is shown above the ark's lid. A dove, the olive spray in its beak symbolizing the substance of the waters and the end of the flood, lands on the ark cover.

The third episode in the story is shown just to the right of the ark: Noah and his wife stand with arms upraised in an attitude of grateful prayer for their salvation.

The Greek inscription on the lower part (exergue) of the coin means

"Of the people of Apameia." The inscription at the upper edge of the coin translates as "by KL (Claudius?) Apolinarius" and refers to a person, unknown to us, who may have been the magistrate of the mint or the head of local games.

The vessel may be shaped like a box rather than a boat because Greek artists had already used box-forms to represent boats. The Jewish artist who engraved Noah's Ark on this coin-medallion may have used Greek examples as his model. In depictions of the Greek myths of Danae and Perseus and of Auge and Telephos, Danae and Auge each floated across the sea in a box. Another explanation for the representation of the ark as a box on this coin-medallion is that one of the meanings of the Hebrew word *teva* is "box," "chest," or "coffer." *Teva* also means "vessel," "boat," or "ark." The Hebrew Bible uses the word *teva* to describe both Noah's Ark and the vessel made of bulrushes in

which Miriam placed her son, Moses. In the Septuagint, the third century B.C. Greek translation of the Hebrew Bible, *teva* is translated as *kibotos*, a word which means "box" as well as "ark." Noah's vessel may, therefore, appear to be a box because of these meanings of *kibotos* and *teva*.

On the obverse side of the coin, the Roman Emperor Trebonianus Gallus is portrayed.

This Noah's Ark medallion originally belonged to Hans Von Aulock, the German consul to Turkey. The consul accumulated the largest collection of Greek, Hellenistic and Roman coins struck in Asia Minor. This collection was eventually repro-

duced and documented in a 17-volume series. At a certain stage, Von Aulock sold some of his coins including three different ark coins, one of which (Von Aulock No. 3513) was bought by an American dealer who sold it to Norbert Schimmel. Schimmel, a distinguished art collector, donated the medallion to the Israel Museum. Another Noah's Ark coin from the Von Aulock collection shows the same scenes as the one described here, but was minted 40-50 years earlier. That medallion is in the coin collection of the Ha'aretz Museum in Tel Aviv.

¹See W. M. Ramsay, "The Legend of the Flood of Apameia" in *The Cities and Bishoprics of Phrygia*, Clarendon Press (Oxford, 1895), p. 671.

TRANSPORTATION

Cont. from page 3

vehicles which protected the convoys have been left on the road to Jerusalem, a permanent remembrance to the brave fellows who fell while protecting access to Jerusalem.



Armed Haganah convoy with supplies for besieged Jerusalem prepares to leave. The token illustrated may have been part of the credentials for this actual convoy.

There were times when Jerusalem was actually besieged as there were periods when the convoys could not break through. Vital supplies were scarce; products, including water,

was severely rationed. When a convoy did break through, it was enthusiastically acclaimed by the excited population. Today it is hard to believe that such a situation ever existed.

This paper token of nearly 50 years ago is part of the proof of the events. It enabled the bearer and his car to join the armed convoy, which certainly makes it one of the most interesting tokens of the Holy Land.

SHEKELS OF TYRE

Cont. from page 25

About 25 years ago, in Haifa near the Druse Christian village of Ussfieh, a hoard of 25,000 Tyre shekels and a few Tyre half shekels and Roman denarii were found. It was assumed that the hoard was en route to the Temple in Jerusalem but that because of war or social unrest, it was buried for safekeeping!

El Al 1st Transatlantic Jet Prop Service, 1957 PM-9

This medal was issued by the Israel El Al Airlines to commemorate the inauguration of the 1st Transatlantic Jet Prop Service on December 23, 1957. The medal was presented to dignitaries who attended the event.

OBVERSE

In the center, the logo of the Airlines, a pair of wings joined by a Star of David on the bottom, against a globe background. Around the rim, in Hebrew, "Inauguration of First Transatlantic Jet Prop Service."

REVERSE

In the center, in Hebrew above and in English below, "23 XII 1957 / El Al Israel Airlines." Around the rim in English, "Inauguration of First Transatlantic Jet Prop Service," with a Star of David on the bottom rim dividing the legend.

Edge:

Designer:

Mint:



No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
PM-9	silver	1957	45	40	—

By Sylvia Haffner Magnus.

United Israel Appeal, 1969 PM-10

This medal was issued by the United Israel Appeal at its convention in Jerusalem in 1969. The medal was presented to donors and active members.

OBVERSE

On the right, the logo of the United Israel Appeal, a watchtower above a small settlement. Olive branches on each side. With an inscription in Hebrew above and in English below, "United Israel Appeal." On the left, the word "Jerusalem" in Hebrew above and in English below, separated by a rectangular bar.



REVERSE

Within an incuse rectangle, two animals, two poles and a tree shaped like a candelabra with seven branches. The Hebrew inscription, below, "And the desert shall rejoice and blossom." (Isaiah 35:1.)



Edge: plain
Designer: Miriam Karoli
Engraver: Haim Moro
Mint:

No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
PM-10	tombac	1969	59	100	200

By Sylvia Haffner Magnus.

Bar-Ilan University, 1972 PM-11

This medal was commissioned by the Bar-Ilan University in Tel-Aviv for presentation only to "Founders" who donate \$10,000. The University was opened in 1955 and its educational programs include a range of baccalaureate programs, master's degree programs in sixteen disciplines, and already its programs on the doctoral level—in chemistry, physics, English, history, Hebrew literature and Talmud—reflects a record of scholarly growth and development rarely achieved by universities generations older. The university is trying to expand its campus facilities and to introduce new programs of training. The medal can only be obtained by becoming a "Founder."

OBVERSE

The medal is divided into three segments. The upper right-hand corner has the initials "Bet-Alef," which stands for Bar-Ilan in Hebrew. It is also a microscope with one of the portions of the microscope in the form of a Torah scroll. This is to show the integration of secular knowledge with the spiritual traditions of the Jewish people. The middle segment shows some prominent buildings at the University. The lower left-hand portion of the medals has the Hebrew and English inscription, "Bar-Ilan University."



REVERSE

Blank — except for the name of the "Founder."

Edge:

Designer:

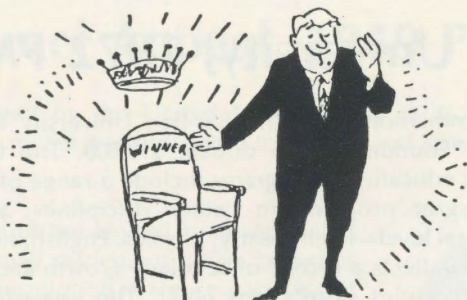
Mint:

No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
PM-11	copper	1972	38	31	

Note: Courtesy of Bob Messing. See *The Shekel*, Winter 1972, p. 14-15.

By Sylvia Haffner Magnus.

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